

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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TO THE SOCIETY OF FRIENDS,

ON THE DIVINITY OF CHRIST.

"Beloved, believe not every spirit, but try the spirits whether they are of God. Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of Antichrist, whereof ye have heard that it should come, and even now is it already in the world." 1 John iv. 1, 3.

That Amicus is an admirable *fauter* even his antagonist will acknowledge! That he is a most ingenious sophister, and excels most men in the talent of "making the worse appear the better reason," no reader of his will ever question. In caricature he is uncommonly apt; and in sly ungenerous personal reflections no newspaper scribbler was ever more impudent and unjust. No *semo futurus* was ever more brilliant, bewitching—or dangerous to follow. He "lures to bewilder, and dazzles to blind." He gilds the pill with which he would poison community; and dresses up his Quaker idol in all the glitter and finery of an Eastern deity!

"I am no orator, as Brutus is,—I only speak right on!"—and shall proceed without formality to strip his idol of its fantastic finery, and expose it to the public in its native drab.

In the first place, he says some most beautiful and bewitching things of what he calls, the "Divinity of Christ," but which after all amounts to nothing more nor less than the *Divinity of the Godhead!* His first specimen of ingenuity lies in *mistating* the question about the divinity of Christ. The question is not whether the *Divine nature* is divine,—or whether *God* is *God*—as he would have us believe! The *Divine nature* which was "supereminently manifested" in Jesus of Nazareth is what he admits to be divine, and what he is pleased to call the "Divinity of Christ." The divinity of Christ in this sense none but a "maniac or bedlamite" will deny!

But the question between Unitarians and Christians is, whether Jesus of Nazareth was a *Divine Person*?—Whether that body and that blood which was born of the Virgin Mary, was a "part" of the God-man Mediator?—Whether the union of that human nature with the *Divine nature* was so perfect as to constitute but one *Person*?—so that we may attribute the actions of the human nature to a *Divine Person*,—and consider the obedience and death and all the actions and sufferings of Jesus of Nazareth as the actions and sufferings of a *Divine Person*?

That the *Father* is *God* nobody denies: that the "Divine nature which dwelt in Christ" was *divine*, it would be silliness to question;—but whether Jesus of Nazareth combined a *divine* and a *human* nature in himself, so that he was both *God* and *man* in one person, is the true question of which Unitarians take the negative, and Trinitarians the affirmative.

In proof that the human nature born of Mary was in *personal union* with the *Divinity*, I submit the following arguments.

1. Because otherwise Jesus of Nazareth is no more *Divine* than Moses or Peter or Paul. For in all these *God* was manifested, and thro them showed forth Almighty works. Moses, it is true, did not say to the stormy waves "Peace, be still!"—but, standing on the shore of the Red Sea, he said to the deep "Be dry!" and to the waters "separate and stand up on an heap!" He smote the rock and waters gushed out; he denounced sentence, and the earth opened and swallowed up Korah and his company! Ex. xv. xvi. Num. xvi.

These were *Divine* works; yet do we hold to the *Divinity of Moses*? No; Why not? Because the *Deity* had no *personal union* with the Jewish Lawgiver. Moses and the *Deity* were two distinct beings.—Again; the Apostle Peter, turning to the dead body of Dorcas, said, "Tabitha, arise" and she opened her eyes and when she saw Peter she sat up, Acts ix. 40. Why not hold to the *Divinity of Peter*? Surely the "Divine nature which was manifested in him" was *divine*!—And why not hold the *Divinity of all the Apostles*? For our Lord speaking of them, says, "the works that I do shall ye do also, and greater works than these shall ye do, because I go unto the *Father*." John xiv. 12. Now, why not consider all the Apostles as *divine*? Surely the *Divine nature* which "dwelt" in them and was "manifested" in them was *divine*! You may say every thing of Moses which you have ever said of Christ. And the truth is, you no more hold the *Divinity of Jesus* than you do the *divinity of his Apostles*, except you grant him rather a *greater measure* of the *Divine Spirit*! But the whole Christian world denies their and holds to his *divinity*, because his body and soul or his whole *human nature* were in *complete union* with the Son of *God*, as our bodies are with our souls. Jesus of Nazareth and the Almighty Son of *God* are the names of *one* and the same *Person*. There was a *personal*, or (as it is commonly called) an *hypostatical union* of the eternal Son of *God* with the *human nature* born of Mary. So that it may be as truly said, that body and that blood were a "part of the *Deity*," were the body and blood of the Son of *God*, as that *your body* is a part of *you*, or the *inferior nature* united to the *soul* of Amicus, is a part of Amicus. And all the actions of Jesus of Nazareth were as much the actions of the Almighty Son of *God*, as the actions of *your body*, or of your *inferior nature*, are *your actions*.

But every thing like a *personal union* you deny, and make Jesus of Nazareth a *different person* from the *Divinity* to which he was united. So that the actions of the *one* are not the actions of

the other. Accordingly you say in your last, "the man Christ Jesus was subject to poverty and pain; as a man he sweat great drops of blood; as a man he died and was buried. It is impossible all this could be said of the *Deity*!" Now, I argue, that all this may be said of the *Deity*, or Jesus of Nazareth was no more divine than Moses or Peter or Paul.—But as Jesus of Nazareth was *Divine* in a sense which no other man ever was, it follows there was in him a *personal union* of *Divinity*.

2. Without such a *personal union*, the *obedience* of Jesus could have had no more *merit* than the *obedience* of any other man! And his *death* could have made no more *atonement* than the *death* of any other man!! If he did not, as a *Divine Person*, obey the law and suffer its penalty, then we have no other *atonement* to wash away our guilt; no other *righteousness* to entitle us to life; no other *propitiation* for our sins, no other *foundation* for our hope, than what a man, a *mere man* could accomplish!!!

Accordingly you, who deny the *personal union*, speak of the actions of Jesus as the actions of a *mere man*;—his agonies and bloody sweat, as the sufferings of a *mere man*, and are consistent with yourselves in stigmatizing the doctrine of "*vicarious atonement*" as "heathenish divinity!" But we, who hold a *personal union* of the *Divine* and *human natures* in *Christ*, can consistently regard his *obedience* and *death* as the works of a *Divine Person*. We can therefore look on his *obedience* as of *Infinite Merit*, and his *death* as an *Infinite Atonement*,—and can see solid ground for "believing" in *Him*, and trusting in *Him* for "Wisdom, Righteousness, Sanctification and Redemption." 1 Cor. i. 30. Whereas, without such an "union," we feel ourselves liable to the curse resting on "the man that trusteth in man!" Jer. xvii. 5.

3. Without such an "union" we cannot understand many passages of Scripture, such as Heb. v. 8: "Tho he were a *Sox*, yet learned he *obedience* by the things which he suffered;" i.e. "Tho he were a *Divine Person*, the beloved and everlasting Son of *God*, the adored of angels, above all law, and exempt from all suffering, yet" learned he *obedience*,—"he humbled himself and took upon him the form of a *servant* and was made in the likeness of man, and became *obedient unto death* even the death of the cross!" Phil. ii. 7.

Now, there is no meaning in this passage, unless the union between the *Divine* and *human nature* was so intimate that the actions of the *one* nature might be attributed to the *other* nature or to the *whole Person*;—nor force in the passage unless the works of the *human nature* were the works of the *Divine Son* of *God*.

4. This *personal union* is supposed in John 1. 14. "The Word was made flesh and dwelt among us." Why not say this of Moses, or Peter, or Paul? and others in whom the *Deity* "dwelt" and was "manifested"! Because the Word had no *personal union* with them; their flesh and blood were not the flesh and blood of the Son of *God*. Obj. "This union of two natures in one Person is incomprehensible" A. Not a whit more "incomprehensible" than the union of *soul* and *body* in *ourselves*.

5. Upon no other principle could it have been said "Ye killed the PRINCE OF LIFE!" Acts iii. 15. If the *human nature* was not in *personal union* with the *Divine*, then they did not kill the Prince of Life,—but a *mere man*, a person who was on a par with Peter or Paul. But the Bible says they did kill the Prince of Life; therefore, the Person who suffered was not simply a *man*, but in his person united *Divinity* and *humanity* in one.

6. Upon no other principle could it be said "they crucified the LORd OF GLORY!" 1 Cor. ii. 8. If there was not an union of two natures, a *human* and *Divine*, in one person, so perfect that the sufferings of the inferior nature could be ascribed to the *whole person*, then the apostle told a lie, and the Jews and others did not "crucify the Lord of Glory" but a *mere man*!

Obj. "The *Divine nature*, as you acknowledge, could not suffer." True; but a *Divine Person* may and did suffer. The *Divine nature* did not, could not die; but a *Divine Person*, as I have proved, could and did die....Your *soul* will never die, but you (a *person* compounded of body and soul) will die. Your *soul* cannot crumble unto dust, but it is written "dust thou art, and unto dust shalt thou return." Your *soul* or higher nature neither eats nor drinks, nor sees nor hears, nor bleeds, but all these things may be said of *you*. So Christ could not suffer or die in his *higher* or *divine nature*; but He (as a compound person having a mortal as well as immortal nature) could both suffer and die.

7. Upon no other principle, could the Saviour be said to "wash us in his blood." Rev. i. 8. "Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto *God* even his Father, unto Him be Glory and Dominion forever and ever!" Now a *mere man* could never "make us kings and priests unto *God*," nor be entitled to "Glory and Dominion forever and ever;" a *mere man* could never "wash us in his blood." The blood of a *mere man* no more than the "blood of bulls and goats" could ever "take away sin." The blood therefore by which we are washed, or by which our sins are expiated, was the blood of a *Divine Person*. But a *Divine Person* cannot shed "his blood" or die for us, without assuming *human nature* into a *personal union* with the *Divine*.

8. Upon no other principle could the Lord Jesus say "I am the FIRST and the LAST, he which was dead, and is alive," Rev. ii. 8. Of the "First and the Last" (or the *Deity*) it could never have been said, "he was dead," unless he had assumed *human*

nature into *personal union*, so as to make *Himself capable of death*. It is impossible the *Immortal God* should ever die without taking a *mortal nature* into such an union, that the actions of that inferior nature may be attributed to the *whole Person*. But as it is expressly asserted that "the First and Last was dead," it follows, He who is the First and the Last did take humanity unto *personal union* with himself. "He took not on him the nature of angels, but the seed of Abraham,—was made of a woman, &c."

9. Upon no other principle could it be said "Herein perceive we the love of *God* because he (that is, *God*) laid down his life for us." 1 John 3. 16 or Acts xx. 28. "Feed the church of *God* which he purchased with his own blood." Now, unless *God*, that is the Son of *God*, took human nature into *personal union* with himself, he had no "life" which he could "lay down," no "blood" which it was possible for him to shed for the redemption of the church! The life and blood of Jesus of Nazareth were not "*His*" life and blood at all, unless Jesus of Nazareth was in *personal union*.

There is no other way of getting over the plain doctrine of these passages, but that *very convenient one*, to which you frequently resort,—expunging or altering the text!

Obj. "To say that *God* laid down his life for us, is false, absurd and blasphemous!" Of this I have nothing more to say than that it is a flat contradiction of the *Bible*, and giving the lie direct to the passages I have quoted!!

10. That the *human nature* born of the *Virgin* was the *human nature* of a *Divine Person* is evident from Isa. vii. 14. "A virgin shall conceive and bear a son and they shall call his name EMANUEL" i.e. "*God with us*." The same truth is evident from Isa. ix. 6. "Unto us a child is born, unto us a son is given, and his name shall be called—the MIGHTY god." Now, unless *God* will order a thing to be called by a *wrong name*, that body which was born of the *virgin* was the body of the "*Mighty God*!" When this body yielded its life upon the cross, "*God* laid down his life for us"; and when this blood was shed, "*God* purchased the church with his own blood."

I have made the above remarks to warn the public of the following important truths, without remembering which this controversy cannot be understood.

1. That by the term "*Christ*" you mean something very different from what Christians mean when they use the term. The whole Christian world uses it to denote *Person* who exists as "*God and man in two distinct natures but one person forever*." You use the term to signify not a *Person*—(for says Amicus, "to infer that he is a *divine person* is ridiculous")—but a *nature—an influence* from *God*. In other words, by "*Christ*" you mean nothing more nor less than "*Internal Light*!" Internal Light is what you mean when you speak of "*Christ*,"—"the Saviour"—the Reconciler"—the "Redeemer"—the "Judge!" This it is that atones—remitts—and redeems and saves. This, in short, is your "*God*," your *Bible*, your *Baptism*, your *Lord's Supper*, your *all*. And this Internal Light I have already proved to be a Jack o' lantern!

2. Your "*Divinity of Christ*," accordingly, is a totally different thing from the *Divinity* which all Christians hold. They mean the *Divinity* of that mysterious *Person* whom I have described as *God and Man in personal union*. You mean the *Divinity* of that something, call it "*divine Life, Light, Power, or Grace*," which dwells in every man—which dwelt in Peter and Paul, in a high degree, and in Jesus of Nazareth "supereminently." You will be understood hereafter, therefore, when you speak of the "*Divinity of Christ*," as simply meaning the "*Divinity of Internal Light*!"

And now, ye deluded followers of a misguiding "spirit," we have "tried your spirit" by the word of *God*; and since you "deny that Jesus Christ has come in the flesh"—or become a *man* by taking *human nature* into *personal union*,—we set you down as "not of *God*," but of that "anti-christ which was to come" into the world. John iv. 3. No longer, therefore, deceive the public by pretending to hold the *Divinity of Christ*,—nor claim the name of "*Christian*," while you reduce Jesus of Nazareth to a level with *Moses*; and make the merits of his life and death, the merits of a *mere man*!! You hold, indeed, that the *Divine nature* is *Divine*, that *God is God*,—and you perhaps admire your wisdom!—but Christians hold as their Foundation a doctrine which you reject and ridicule,—even that Jesus of Nazareth was a *Divine Person*—that he who was born of the *Virgin* was *EMANUEL*;—that he who was a man of sorrows—who was wounded for our transgressions, and bruised for our iniquities—who was made a curse for us that the curse might be removed from us was *JEHOVAH OUR RIGHTEOUSNESS*!!

Cease therefore your "feigned words," and acknowledge that in your views of "*Christ*," and of the "*Divinity of Christ*," you differ from the whole *Christian world*. PAUL.

THE JEWS.

Mr. Becker one of the Jewish missionaries in Poland, while distributing Tracts and Testaments among the Jews in June last, was arrested by the Police officers of Potomiecie, on the ground that he had not permission to do it, from the Polish government. He was sent to Warsaw for a decision on the regularity of his conduct. His papers had been signed by the Emperor

Alexander, and he was at once set at liberty by the Viceroy. He also received from "the reigning Commission of the Interior and the Police," a new Paper in the Polish language, giving him full permission to "turn to the Christian religion people of the creed of Moses"—to go where he pleased in the kingdom,—to distribute books freely as he had opportunity—and to claim from "all administrative authorities of the Police of the Kingdom," "protection and assistance" "in case of need."

Mr. B. regards this as opening a great and effectual door for missionary labour among the Jews. More than two million of Jews in Poland and Russia are now accessible to the missionary. "50 or 100 Missionaries, and 10,000 Testaments and Tracts" says Mr. B., "would not be too many." He considers his forced journey to Warsaw, as turning out greatly to the furtherance of the Gospel. His Imperial Highness the Grand Duke, expresses perfect satisfaction in the license given to Mr. B.; and there is reason to hope that a Jew's Society will be established at W. with his Imperial Highness at the head of it. Mr. B. states, that in many instances, he has found the prejudices of the Jews broken down by means of the books that had previously been distributed; and some have confessed they were convinced the Messiah had come, and that our Lord was the Messiah.

A Jewish Institute is contemplated near Basle. A convenient house has been purchased; and the foundation of a library laid. Jewish children are here to be educated, and Jewish youths are to be trained as schoolmasters or missionaries. It originated with Mr. Koellner, jun: who was formerly a wine merchant at Wurtzburg, but sold off all his stores in order to supply the Israelites with better wine." It was to be opened, this month.

SIMILARITY OF CHRISTIAN EXPERIENCE.

One of the most lovely, as well as most convincing operations of the spirit of grace, is found in the exact similarity of those affections and feelings, which are experienced by all those who are truly the children of the Most High. Enoch, who walked with *God*, had the same affections of heart as the Christian of the present day. The same energy was in operation to renew his soul, to subdue his will, to purify his corruptions, and sanctify his desires. The same remark may be applied to David, who, in his Psalms, has left us a complete code of Christian experience, where every child of *God* will find a transcript of his own feelings, in every stage of the process of his conversion, and in all the fluctuations of his hopes and fears. Religion, like the *God* in whom it delights, is the same yesterday, to-day, and for ever. Men, of different ages and countries, with discordant habits and modes of thinking, and in every grade of moral and intellectual improvement, are brought, by the mighty transforming power of the gospel, to cherish the same feelings, and exult in the same hopes. The learned yet furious and bigoted Saul is at once changed, and with the intrepid zeal of an Apostle, and the devotion of a martyr, he propagates and defends the faith which he once persecuted. In the solitude of the wilderness, wakened by the voice of the missionary,—

"The bold base savage nature's harshest clod, Springs from the dust the image of his *God*."

The admirable adaptation of the gospel to the condition of mankind, is a strong proof of its having originated in divine goodness; and facts, like these, demonstrate, that it is attended by divine power. Every thing proceeds, in obedience to the determination of *God*, "in the fulness of time, to gather together in one all things in *Christ*, whether they be things in heaven, or things on earth."

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PRAYERFULNESS IN MINISTER.

We have rarely seen this all-important subject so happily illustrated in a few words, as in a Sermon lately preached by the Rev. Mr. Fay, of Charleston, at the ordination of Mr. Bennet at Woburn. Few of our readers will probably have opportunity to read the sermon, and we consider the extracts which follow, as too valuable to be withheld from general circulation. Text, Acts vi. 4.

Ministers must give themselves continually to prayer by maintaining *stately* devout intercourse with God in retirement. They are called by their office frequently to lead the devotions of others. And while they become so familiar with this service, and so often engage in it in the presence of others, there is danger of its becoming with them a heartless service. The form in such a case is almost imperceptibly substituted for the reality. The life and spirit of devotion gradually decline; and the warmth of the animal passions, the influence of sympathy, or a desire to lead the devotions of others with propriety,—kindle an unhallowed fire, which unsuspectingly passes in the mind of the minister for acceptable prayer.

It is admitted, that the frequency with which ministers are called to lead the devotions of others should render them eminently devout. But yet there is obvious danger, that the state of their own hearts, or the impression that prayer is in so many instances regarded as a mere ceremony by those around them, or even the frequency of the service amidst so many temptations, will render their devotions formal and heartless. To avoid this evil and guard against this danger, ministers must maintain stated and devout intercourse with God in retirement. In the closet, where they will not pray because men ask it, or expect it,—or because the service devolves upon them as ministers, they must bow the knee, and draw near to God in all the sincerity of their hearts. Here they must go to their heavenly Father, because their own souls desire it; and here they must enkindle at the throne of divine grace a heavenly spirit, which will glow in all their social and public devotions, and diffuse itself through all their duties. Every minister's study should be to be consecrated to prayer, as well as to the diligent investigation of divine truth. There "fast by the oracle of God," he should muse until the fire burns, and pour out his soul in fervent supplication, until he acquire a tone of piety, that is elevated and permanent. He must light the lamp of holy fervor in the study, if he would have it burn brightly in the sanctuary. He must kindle the fire of devotion in the closet, if he would have it animate all his other duties. No place on earth, save the altar and table of the Lord, should the minister of Christ consider more sacred than his study. He should there maintain intercourse with God in the most intimate and spiritual manner. He should there come even to his seat, and converse with him, as a man converses with his friend.

Ministers should also maintain a devotional spirit *habitually*. This is what is more especially meant by giving themselves continually to prayer. They should cultivate a devotional temper at all times and under all circumstances. Whatever may be thought of the world, or of professing Christians in general, it is expected of ministers, that they should be uniformly grave and devout. This comports with the sacredness of their office, the solemnity of their work, and the dignity of the ministerial character. This elevates them above the levity and sensuality of the world, and imposes a restraint upon vice, and an awe upon the minds of the ungodly. This erects a barrier against the rude assaults of the profane, and stays the approach of all indecent mirth. An habitually devotional temper, cherished by the faithful minister, imposes upon all with whom he associates conviction of the presence of God, and makes them feel, that he is a man of prayer, "a legate of the skies."

The duty is urged in another part of the discourse by considerations of great weight. Take the following:

Ministers should give themselves continually to prayer, because this will have the most salutary influence upon their whole character and labors.

Continual prayer will make them humble. There are many circumstances in the lives of ministers, which too often awaken the pride and self-complacency. They hold the most honorable office, and are engaged in the noblest employment ever assigned to mortals. While their office is respected, if they act in character, they are respected. They receive the first and most respectful attentions of their people, and

sometimes perhaps hear the injudicious flatteries of affectionate friends.—These and various other circumstances are suited to fan the flame of pride in their hearts, and awaken arrogance and self-complacency. But let them give themselves continually to prayer, and all this self esteem will give place to deep humility. Only let their eyes see the holiness of Jehovah in the closet, or in the sanctuary, and they will "abhor themselves, and repent in dust and ashes." Let them maintain intimate communion with their Lord and Master, and like him they will be meek and lowly in heart.

Continual prayer will promote in ministers sincere benevolence.—It is the indispensable duty of the ministers of the gospel to show the people their transgressions, and the house of Jacob, even professing Christians, their sins. It is their duty to reprove vice both in public and private. It is their duty also to proclaim the terrors of the law, as well as the offers of mercy, and the thunders of Sinai, as well as the melting accents of redeeming love. But they are in danger of doing this with an improper spirit and in an improper manner.—They are in danger of administering reproof with harshness or bitterness; of attempting to refute error with unfairness or sensoriousness, or proclaiming the terrors of the law in an angry, violent manner,—as though they had rather hear the thunderings and earthquakes, and see the smoke and fire of Sinai, than to behold their people melted at the sight to repentance and submission.

But let them give themselves continually to prayer, and they will be preserved from all this. They will go from their devotions deeply impressed with their unworthiness, and in compassion and kindness warn the wicked of his danger, reprove the backslider, arouse the slumbering, and, with the deepest solicitude and the tenderest emotions proclaim the tremendous threatening of the law, and present the awful doom, which awaits the impenitent. They will uncover the pit of despair, and expose the lake that burneth with fire and brimstone with the most melting anxiety, lest their impenitent hearers should sink into it, to rise no more!—Yes, they would tell them "even weeping, that they are the enemies of the cross of Christ."

Ministers should give themselves continually to prayer, because it will give consistency to their characters. Who, that ministers at the altar, has not occasion to weep over his own deficiency in this respect? And how can that minister be useful among his people, enforce the religion he preaches, or honor his Divine Master, whose character is marked with glaring inconsistencies?—Though he may be a man of splendid talents, profound learning, and excel as a writer and orator, it is likely he will do more hurt than good, and lead more souls to perdition than to heaven.

But let ministers give themselves continually to prayer, and it will preserve them from those glaring inconsistencies & sinful imprudencies, which might prevent their able and well directed efforts. Habitual prayer would render them habitually grave and discreet. It would exhibit them uniformly as the ministers of the Lord Jesus, and give a noble elevation and dignity to their character, force to their instructions, confidence in their counsels, and weight to their example. It would render them the consistent and devoted ambassadors of Christ.

Ministers should give themselves continually to prayer, because it will enable them to preach with the greatest effect.

While an attempt to please with a fine written essay, to amuse with the flowers of rhetoric, to excite admiration by the powers of oratory, or to awaken emotion by playing upon the passions, may produce some transitory effect, and secure some applause;—all this falls far below the deep and solitary impression a faithful minister aims to produce. Let ministers give themselves continually to prayer, and study and deliver their sermons under the influence of a heavenly ardor, awakened by their fervent devotions, and they will be truly eloquent. Their discourses will have a clearness, a divine savor, a glow of thought, richness of sentiment, weight of argument, and powerful application, which will impress the mind. They will be delivered with the energy and pathos, which will rouse the conscience, and effect the heart. Genuine eloquence, that which becomes the sacredness and dignity of the pulpit, is that, which is enkindled, and chastened, and elevated by habitual, fervent devotion.

CHRISTIAN FIDELITY.

A judicious, affectionate, and earnest appeal to the conscience will rarely fail of

producing a happy effect even on the minds of the scoffing and profane. I will relate one fact which goes to confirm this.

A gentleman from the West, on business in New York, was solicited to lend his aid and care to a lady, who was travelling alone in the stage on the same rout with him. Out of respect to the gentleman who made this request in behalf of the lady, he could not decline, though, when he found, by inquiry, that she was the wife of one of the missionaries at the western stations, and on her way thither, he felt great reluctance in promising his services. He had been a noted opposer of religion, had a most sovereign contempt for all missionary efforts, and for those who would engage in them. He made every shift in his own mind to invent an excuse to refuse taking charge of the lady, but finding none, his sense of honor would not permit him to decline.

The lady was, amiable, intelligent and interesting—and, with her missionary spirit, the condition of the heathen, and the means of evangelizing them, was a favorite topic of conversation. The gentleman showed his dislike to the subject by his attempts to reason her out of her enthusiastic notions, as he would call them; but, like many other men who have been engrossed with business, and have thought too little on religion in any form to speak upon it to much purpose, he was soon made to see his own ignorance, of course his unreasonable prejudice.

This at first awakened in him a spirit of inquiry in regard to the measures and success of missionaries. She was prepared to answer his inquiries, and in such a manner too, as to allay his opposing feelings, and leave a favorable impression on his mind. When he inquired into her prospects as a missionary, and her motives for making such a personal sacrifice, she manifested such modesty and humility, and self denial, as utterly surprised him. He had supposed that those who had engaged in such service, were either seeking their own aggrandizement, or were far gone with religious frenzy. But he found her acting from enlarged views, an enlightened judgment, and real benevolence. His views of missions, therefore, from what he saw and heard, were entirely changed.

The lady was not satisfied with this; she managed her conversation so as to sound him in his general views of religion, and as she had already secured his respect for her intelligence and goodness, he was more careful in exposing his ignorance and opposition. They rode in company for several days, and the lady frequently expressed her gratitude for his kind attention, with an anxious solicitude for the safety of his soul. She manifested such humility, such sincerity and engagedness, as soon led him to think favorably of religion, and soon after to a conviction that she possessed what he was an entire stranger to; and then to a deep sense of his awful condition, as a sinner. What sent home her remarks to his mind with peculiar force, was a conviction similar to that of some one, who, having heard Whitfield preach, observed, that "the only difference between him and other preachers is, that he believes what he says." Her sincerity awakened his mind to consider his danger. His profanity, hostility to the truth, and his heedless and wicked life were brought to mind by an awakened conscience and after a season of great distress, he was led to hope in the pardoning blood of Christ.

When he came to part with the lady, his feelings were such as can be better imagined than described. He regarded her as the instrument of his conversion; he disclosed the bitterness of his feelings when he felt compelled to accept of her company, and after making a liberal donation for the benefit of her contemplated mission, and uniting in a fervent prayer for the heathen, he took his leave, adoring the over ruling hand of Providence which had led his ways, and resolving henceforth, himself to imitate her Christian fidelity.

Pilgrim.

LIVERPOOL BETHEL UNION.

At a late meeting some seamen prayed in language that drew forth the best and finest feelings of the heart, and gave a tone to the meeting which was highly pleasing and gratifying. Just when the meeting was breaking up, a seaman stepped forward and said: "Avast there, shipmates! I have a word to say to you; I will not detain you long. You all remember the gale of last night, and how it blows even now. I was out in the midst of it. We put to sea in company with many others, and were overtaken in the storm. It was a dreadful one;

—a dreadful night indeed. I have encountered many gales, but the gale of last night was the stiffest one I ever remember. When the captain took the command of the ship, I went down below to refresh myself a little, (having been on the deck many hours,) and the first thing I did was to get down on my knees, and thank God I was not washed overboard; I had great comfort from reading the 107th Psalm.—I continued praying and reading nearly one hour, and rose from my knees quite refreshed and recruited in strength, as though I had not endured any fatigue. My soul was stayed upon God; and although the sea was raging mountains high, all was tranquil and peace within. I felt the mighty power of God supporting me in that dread hour, and experienced the consolations of religion in a manner I never felt before, though in the very jaws of death. I would not have changed my feelings for all the world. I knew by happy experience the Bible is not a cunningly devised fable, and that

"The Lord who rules on high,
And all the earth surveys,
That rides upon the stormy sky,
And calms the raging seas;"

was mine; and that I had nothing to fear. I again went upon deck, and the captain went below; and he also went to prayer, (as he told me;) and blessed with fresh courage and strength, we were enabled to weather the storm, and bring back our vessel safe to port, without losing a single spar or rope, or a hair of our head being hurt.—Who can experience such a mighty deliverance, without acknowledging the hand of providence, and thanking God for escaping a watery grave, when we hear of many of our shipmates having been lost, and swept away into eternity, in last night's gale. I bless God for these Bethel meetings, for seamen to repair to. I have come here to-night, thinking it best to do so, and to tell you of the Lord's dealing with me."

March, 1822.—In conversation with a respectable middle aged seaman at one of the prayer-meetings, one of our members asked him, what first induced him to attend to religion? After a pause of some moments, in order to recover the agitation the question had produced, he related the following narrative:

"I have been a sailor from a very early age, and never thought about religion, or the concerns of my soul, until my return from my last voyage. My home, where I have resided eighteen years, is at a village near Workington, in a small cottage, the next to a neat chapel; but the people who go to this chapel being called by the neighbours *Methodists*, I never would venture inside the door, nor suffer my family, if I could prevent it. I usually sail out of Liverpool. During the winter the vessel is laid up. At those times I return home for a few weeks to my family. Having a small family, and the times pressing rather hard upon us, during my absence last summer, my wife endeavouring to save a little, sent my eldest girl, about six years of age, into a Sunday school establishment at the chapel. My stay when at home being generally of short duration, (about three or four weeks,) my wife might suppose it would be no difficult matter to keep me in ignorance of the circumstance.

"I came from my last voyage before Christmas, and journeyed home. Being late when I arrived, I had not the opportunity of seeing my eldest girl until the following day. At dinner time, when we had sat down, I began, (beast-like,) to eat what was before me, without ever thinking of my heavenly Father, that provided my daily bread; but glancing my eye towards this girl, of whom I was dotingly fond, I observed her to look at me with astonishment. After a moment's pause, she asked me in a solemn and serious manner, "Father, do you never ask a blessing before eating?" Her mother observed me to look hard at her, and hold my knife and fork motionless; (it was not anger, it was a rush of conviction which struck me like lightning;) apprehending some reproof from me, and wishing to pass it by in a trifling way, she said, "Do you say grace, Nanny?" My eyes were still riveted upon the child, for I felt conscious I had never instructed her to pray, nor even set an example, by praying with my family when at home. The child seeing me waiting for her to begin, put her hands together, and lifting up her eyes to heaven, breathed the sweetest prayer I ever heard.

This was too much for me: the knife and fork dropped from my hands, and I gave vent to my feelings in tears." Here a pause ensued. He appeared much affected. On recovering himself, he continued, "I inquired who had thus instructed the child. The mother informed me, the good people at the chapel next door; and the child never would go to bed, nor rise in the

morning, without kneeling down to pray for herself and her dear father and mother. Ah! thought I, and I never prayed for myself or children. I entered the chapel in the evening, for the first time, and continued to attend the means of grace there. The Lord having awakened me to a sense of my danger, through the instrumentality of a dear child, I am now seeking him with all my heart, and truly can say I am happy in the thought that Jesus Christ came into the world to save poor sinners, of whom I am chief." After some further conversation we parted, but with a hope to meet again.

[*N. F. Chr. Herald.*

We copy the following from the "Christian Mirror," published at Portland, Maine, and are happy to find so able a pen engaged in giving a "history of missions," and that he intends "to continue it, until his readers shall have a view of every important mission on earth." There is no subject more important, and at the same time less understood. ED. REP.

HISTORY OF MISSIONS.

What is a Mission?

The design of a foreign mission is to make known the Saviour of lost men to those who know him not. The subjects of the charity are Pagans, Mohammedans and Jews. The necessity of preaching to them the unsearchable riches of Christ lies in the fact, that they are in a miserable and ruined state, and his is the only name given under heaven among men, whereby they must be saved. It is necessary that they who have themselves known Christ should go unsolicited in the first instance; for they who sit in darkness know not their need of Christ, or where the knowledge of him can be found; and are but too well satisfied with their own delusions. It is necessary the christian public should aid those who go: for few of the preachers of the gospel have property sufficient to procure that conveyance to a distant country. They must usually be supported for some years before they can expect converts who are willing and able to do it. With all the labors and difficulties which lie before them, it would be bad policy and cruelty to require them to support themselves. For translating and printing the Bible and tracts, for supporting schools, and laying the foundation for permanent establishments, expenses must be incurred besides their own support.

By what authority are missions undertaken?

The authority by which missions are justified and rendered an indispensable duty, is contained in the *Bible*, and the reason and conscience of every well informed person. "Go ye into all the world and preach the gospel to every creature;" said the Lord to the first missionaries of his cross. The Apostles had no rest in their spirit, till they had proclaimed the Saviour to every part of the world then known. Where men were converted, the preachers partook of their carnal or earthly things. When they journeyed for the great work of saving souls where Christ had not been named, they were brought on their way by the churches after a godly sort. If some forsake all that is dear in their own land, and go far hence unto the gentiles, venturing, enduring, and suffering for Christ's sake and the souls of the destitute, it is reasonable that they who tarry in the Lord's heritage, enjoying temporal and spiritual blessings in abundance, should contribute to the enterprize. The union of many in the cause is necessary; because no one is able to bear the whole expense—because the Lord will not that some be eased and others burdened: and because it is a privilege, which should be opened to all, not be monopolized by a few.

When was this new thing commenced?

After the apostolic age till within thirty years, the duty of communicating the gospel to those who were far off was neglected; except in a few occasional instances. At another time we shall relate when and how this spirit revived in Europe, and the progress it has made in that portion of the church. They began the work before us; and the zeal of christians in this country was kindled, under God, from the other side of the Atlantic. We begin with

Missions originating in America.

In the summer of 1810 several students of the Theological Seminary at Andover, whose minds had been exercised for some time on the subject, informed the General Association of Massachusetts of their wishes to preach the gospel in heathen lands, and asked advice and direction. That body appointed a Board of Commissioners, who have ever since had the management of foreign missions of the congregational order in this country. They meet

annually; fill their own vacancies, and superintend the whole concern. Their principal officers are a Secretary, a Treasurer, and a Prudential Committee. Rev. Dr. Worcester held the highly responsible office of Corresponding Secretary from the first till June 1821; when he died greatly lamented. J. Evarts, esq. was Treasurer till the last meeting, when he was appointed to succeed Dr. W. and H. Hill, esq. was chosen Treasurer. To the Prudential Committee is delegated the power of appointing, directing, and supporting missionaries, subject to the revision of the Board. The offices are kept at the Missionary Rooms, No. 62, Market Street, Boston.

Geographical Notes of BOMBAY.

This is an Island in the Indian sea, near the west coast of Hindostan, about 21 miles in circumference; 1010 miles from Calcutta. Lon. 72, 38 E. Lat. 18, 57 N. within the torrid zone. It is the seat of one of the English presidencies, under the East India company: and is the capital of all the British settlements in the west of Hindostan. The city is about a mile in length. A late census gives a population of 161,550 of the following classes; British, 4,300; native christians, (Portuguese Catholics and Armenians,) 11,500; Jews, 800; Mohammedans, 22,000; Parsees, 13,150; Hindoos, 103,000. The Jews and Mohammedans, and Catholics, are here, as in every place, strongly addicted to their several superstitions. The Armenian christians have little of religion but the name; and very few of the English settlers manifest the power of it. The Hindoos, forming nearly two thirds of the population, generally speak the Mahratta language; and the Parsees the Gerzeratta. Every class in this mixed multitude need the preaching of the Cross of Christ; while each presents its peculiar impediments to its progress. The soil of the island is fertile. The water is brackish, and the inhabitants are dependent on the clouds for a supply. The climate is rather unhealthy. This place has an extensive commerce. This circumstance, and its vicinity to a vast population on the continent, renders it an excellent station for the heralds of the cross.

Salsette, also belongs to the English, is a larger island to the north of Bombay, and is separated from it by a narrow channel. This is fertile in rice, fruit and sugar

The Mission at Bombay was the first which the American Board established. The first missionaries sailed Feb. 1821. After various wanderings and disappointments some of them reached Bombay in about a year. Of these who went out Mr. Judson and wife, and Mr. Rice, became baptists in Bengal, and left the connexion. Mrs. H. Newell died at the Isle of France, before her husband reached his destination. The laborers in this mission have been the following:

Time of joining the Mission.

1813, Rev. G. Hall.

1816, Mr. Hall,

1818, Rev. S. Nott, jr. } returned on account of his ill health.

1814, Rev. S. Newell, died 1821.

1816, Rev. H. Bardwell, & } on account of health of Mr. B.

1816, Mrs. Bardwell, } returned
1816, Mrs. Nichols, } widow of Rev. S. Newell.

1818, Rev. A. Graves,
Do. Mrs. Graves,
Do. Rev. J. Nichols,
Do. Mrs. Nichols,

Do. Mrs. P. Newell, } 2d wife and now
1820, Mr. J. Garret, Printer. } widow of Rev. S. Newell.

These laborers occupy three stations, Mr. Graves is at *Mahim*, on the northern part of the Island of Bombay, about six miles from the Bombay station. Mr. Nichols is at *Tannah*, on the island of *Salsette*, about 25 miles distant. Mr. Hall and Mr. Garret remain at the original station in the city. The three companies form but one church, and one missionary association, subject to the same rules adopted by common consent. They have frequent intercourse with each other, and co-operate in their plans and labours. They have schools at these several stations, and in other places, under their superintendance. See *Christian Mirror*, No. 1.—

Since learning the language of the natives, they have preached in the streets, and markets, and a few houses of public resort, whenever they could collect a smaller or larger company of persons from the passing multitudes, who are willing to stop and hear. They have been employed in

translating the scriptures, and have published portions of them, & religious tracts, which they have circulated to considerable extent. The field before them is vast, and the discouragements numerous. This first mission of the American Board has not been so apparently blest with early success in the conversion of the heathen, as several others. The laborers are called to wait, like the husbandman, for the precious fruits of the harvest. But they continue diligently to sow the seed; and we doubt not they will in due season reap, if they faint not.

Geographical notice of Ceylon.

This island is of an oval form, 340 miles long, greatest breadth 135. It lies in Lon. 79, 50 to 82, 10 E. Lat. 5, 50 to 9, 51, N. separated from the peninsula of India by a sea 60 miles wide. It has a more temperate climate than India, though lying nearer the equator. The soil is exceedingly fertile in many parts, producing several kinds of rice and all the fruits of the Indies; but the most valuable production is cinnamon. The inhabitants have been estimated, with no great certainty, at 1,500,000. They are mostly pagans of Hindoo origin. There are however natives who bear the Christian name, amounting by estimation to 200,000, one fourth of whom are catholics. The Portuguese made incursions on this island in 1505 or 6. They were expelled by the Dutch in 1658; and these by the English in 1795, who have now the possession of the greater part of the island. The governor is appointed by the King of England, and not by the East India Company.

The first invaders introduced the catholic religion; the two last, the protestant. As might be expected from such an introduction of the christian worship, their converts are little less idolators, than those who are so avowedly. Latterly, some of the English chaplains have been men of piety, devoted to their work; who are active friends to the true christian missions which are recently attempted. The pagans are here, as in all other parts of India, mad upon their idols, exceedingly debased in their morals, and ignorant of every important truth. They are perishing for lack of vision.

The Mission in Ceylon.

The second established by the American Board, was commenced in 1816. The following have been the labourers, who joined the mission according to the respective dates:

1816. Rev. James Richards,	
" Mrs. S. Richards,	
" Rev. Benj. C. Meigs,	
" Mrs. Meigs,	
" Rev. Daniel Poor,	
" Mrs. S. Poor, died 1820.	
" Rev. Edward Warre, died 1812.	
1819, Rev. Levi Paulding,	
" Mrs. M. Spaulding;	
" Rev. Miron Winslow,	
" Mrs. H. L. Winslow,	
" Rev. Henry Woodward,	
" Mrs. Woodward,	
" Dr. John Seudder, since licensed to preach.	
" Mrs. M. Seudder.	

They occupy stations in the district of Jaffna in the north part of the Island; Messrs. Richards and Meigs at Batticotta, Mr. Poor at Tillipally, Messrs. Winslow and Spaulding at Oodoville, and Mr. Seudder at Panditeripo; where stone buildings formerly in use for worship, and erected in the 16th century, were assigned to them by the government. With some repairs these answer both for places of worship and school-houses. They have schools and occasional preaching in several other places.—In 1820, they had several hopeful converts, 70 children in the mission families, and 700 in the different schools. This mission was blest in the first part of the year 1821 with a special effusion of the Spirit, soon after the death of Mrs. Poor.

Further intelligence from South Sea Islands.

RURUTU.

We have given a full account of the renunciation of Idolatry in the Island of Rurutu. We related also the return of the boat from that Island to Raiatea, laden with the idols which had been renounced. We have lately received from the Missionaries a paper printed at Raiatea, containing besides the circumstances above mentioned, an account of the manner in which those idols have been exposed to the people of Raiatea.

On the arrival of the boat with the trophies of victory, a general desire prevailed to see these objects of adoration—Wishing to gratify all, and to fan the Missionary flame, we set apart an evening for the ex-

hibition of the Rurutu idols. The large place of worship was lighted up with wooden chandeliers, and cocoa-nut shells for lamps. Brother Threlkeld commenced the service with the hymn, "Blow ye the trumpet, blow;" which had been translated into the Taheitan language: he then prayed and delivered an introductory address. Brother Williams next read the letter from the chiefs, &c.

The several idols were then exposed to view by three of the deacons. The first was the great national god *Taaroa*, which was exhibited by Paumoana. This idol is a rude figure made of plaited sinnett, in the shape of a man with an opening down the front, through which it was filled with little gods, or the family gods of the chiefs, the points of spears, old slings, &c of ancient warriors. It was really laughable to see him take little gods by the dozen out of the great god, and hold them up to public view. He made some appropriate remarks on the great power of Jehovah in turning the people from dumb idols, saying that it was not by human strength. Formerly, he observed, war must have ensued, and blood must have been shed, before the evil spirits would have been given up; but these had been obtained without either, by the power of God alone.

Temaui then arose and exhibited *Root-eahu* an idol inferior to the former and made some suitable remarks.

Vacva next exhibited all the family gods, turning them first to one side, and then to the other, inviting every eye to behold them; and remarked on the superiority of this war to all the wars in which they had ever been engaged, ascribing the victory to Jesus the great conqueror.

Rimatura.

One of the men who went in the boat to Rurutu, and returned to Raiatea, related, that on the day they left Rurutu, a canoe full of the natives of Rimatura, a small island about 40 miles distant from it, also left it on their return home. They had renounced idolatry, received books, and said they would go to their chief, and persuade him also to receive and learn the word of God. Puna and Mahamene wished to detain them: but as they promised not only to return to Rurutu, but to bring their chief and as many natives as they could with them they let them depart.

Zeal of Auura, the Chief of Rurutu.

One of the boat's crew informed us of Auura's great diligence in teaching his countrymen to read, and of his going from house to house, every night and morning, performing family prayer for them.

It is probable that the Rurutu idols will arrive in London by the Westmoreland, a vessel which is expected to bring a cargo of cocoa-nut oil, &c and that they will enrich the Missionary Museum.

Mr. Williams, of Raiatea, who has been for some time at Port Jackson, for the recovery of his and Mrs. W.'s health, in a letter, dated Feb 12, 1822, informs the Directors, that he expected to embark on the 18th of that month, on his return to Raiatea. He says that the new Governor, Maj. General Sir Thomas Brisbane, has had the goodness to make a present of nine head of cattle and six sheep, partly for the chiefs, and partly for the Missionaries.

AFRICAN SETTLEMENT.

The agent at Baltimore, of the African settlement at Cape Messurado, appears to have received late accounts from that colony, of a very flattering description. Houses had been built for the natives, who were employed in the cotton, indigo, and other productions of the tropical climate. None of them were anxious to return; and harmony & good fellowship were every where prevalent. The place was abundant in all the fruits of the tropical climate, besides being auspicious to the growth of tea and coffee. There is a place in cape Messurado where the natives believe the devil resides, and they were on that account, extremely averse to a cession of the territory. They occasionally attend and sacrifice a fowl, to propitiate the favourable regards of their forlorn deity. The natives still make their sacrifices, although the Americans have purchased out their right and title to his dominion in cape Messurado. Preparations are making at Baltimore for another vessel to sail to the colony during the present season.

AFRICA.—At a meeting of one of the charitable societies of London, the following remarks were made by the Reverend J. Campbell. "The Rev. J. Campbell was also glad to hear the testimony to the good

practical effects which attended the progress of the labors of this society. He remembered, when in one of his journeys about 300 miles in the interior of Africa, he met with the chief of a tribe of savages, who eagerly sought from him the "instructions which white men have;" that was the way in which he made his request. He visited the town of this chief on the following morning, and saw the wretched state of the place. Every thing lay in the same state as when Noah's flood left it. Not a spade appeared to have penetrated ground, since that remote time. The men and women had no covering but a few black rags, like sheep skins. None of the males appeared ever to have been washed since the time they were born. They were all ignorant of the name of God; and the oldest of them confessed that he knew nothing more than the beasts. He immediately sent an instructor among these poor people, and the most ample success attended his labours. In ascending the same country after an absence of five years, how great was the change, which he has the happiness of contemplating.

"His expectations had, it was true, been raised high by communications respecting the improvements which had taken place by the labours and example of one man; but what he saw greatly surpassed all that he had previously expected upon the occasion. The people he met all knew him and recognized him; they called his attention to former occurrences, or else he could not have believed them to be the same people who were lately immersed in savage life. He found they had encompassed their towns with a strong, substantial wall, in imitation of brick, and about two and a half miles in circumference. They had erected two streets;—vegetation of every kind had grown up about them, and both males and females were as neatly dressed, in the European style, as the general class of servants in England.

"The display of the advantages of industry, in a practical manner, was, he thought, the only way of civilizing savages; to attempt to civilize barbarians by philosophy, was like fighting Goliath with a feather.

From the Religious Remembrancer

Mr. Scott,—When literary and other useful institutions, are assailed, not only in the private circle, but in some of our religious assemblies, as well as from the press, to the mortification of those who go to hear the *Gospel*, it may prove gratifying to the correct lovers of our Zion to find that the concerted endeavours of such who appear to hold that "Ignorance is the mother of Devotion," need not anticipate much success in their illiberal opposition to the cause of Theological science. Witness the following extract from the Providence Gazette of the 16th inst. and this is but a solitary instance of pious exertion among the Baptists in the United States, and elsewhere. Your giving it a further circulation through the medium of the "Religious Remembrancer," will oblige many beside your friend

OMICRON.

EXERTIONS OF THE BAPTISTS.

The Baptist Missionaries at Serampore, in India, have published the whole Bible in five languages, and the New Testament in ten other languages. Besides these they have the New Testament in six other languages in the press, and ten other versions on hand. They have expended between 30,000 and \$40,000 from the avails of their own industry.—There is a Baptist College at Serampore for the education of the Christian natives of India. The New-York Baptist Missionary Society employed seven missionaries the past year in that State. A Baptist Theological Seminary has been established in New York to train up pious young men for the ministry. There is in Massachusetts a Baptist Education Society, a Baptist Tract Society, &c. A General Association of the Baptists has been formed in the State of Georgia, and another in the State of South-Carolina.—The Baptists have 5 settled Ministers, and 4 without charge in Louisiana. There are fewer of all other Protestant denominations in the State. The preceding statements are extracted from the Boston Recorder.

And again—

Young Men's Baptist Education Society, of Providence (R. I.)

At a meeting of the young men of the First Baptist Church and Society, held in the vestry of that meeting-house, on the 29th ult. it was unanimously voted to form a Society, auxiliary to the Education Society in the Warren Association; when

the following persons were chosen officers of the Society, viz: Rev. Henry Jackson, President; Edward Seagrave, Vice President; Isaac Davis, Secretary; Hugh H. Brown, Treasurer; Joseph Rogers, James Arnold, Loring D. Chapin, Joseph Lawrence, William C. Barker, Joseph Wadsworth, Richard C. Martin Directors.

The object of this Society is to raise funds by voluntary subscriptions and donations, to be appropriated for the benefit of young men of the Baptist denomination, who give satisfactory evidence of piety and talents, and of their call to the work of the ministry; but whose pecuniary circumstances are such as to require assistance, to enable them to complete the requisite studies. On Sunday evening last, an excellent discourse was preached before the Society, and to a numerous audience, by the Rev. Mr. Gano, who illustrated in his usual clear and striking manner, the solemn duties and obligations which rest upon the followers of Christ, to be active and persevering in their exertions for the promotion of the Redeemer's kingdom in the world; and the necessity which existed, that those who go into the work of the ministry should be men of cultivated minds and enlarged understandings, who may be able to meet the opposers of truth on their own grounds, and with their own weapons. We have not room, had we the ability, to do justice to this discourse, which was received with much satisfaction by those who heard it.

On the subject of a properly qualified and well instructed ministry, the last Christian Watchman contains the following just remarks: "The time seems to rapidly be approaching, when the friends of ignorance and an illiterate ministry will be a very small minority. The means of information and literary improvement are so numerous in our country, and so easy of access, that there remains no excuse for those who will not avail themselves of these advantages; and the conviction of this truth is daily becoming more universal."

To which *Omiceron* subjoins a short extract from a piece under the signature of an "Aged minister," from No. 90 of the "New Evangelical Magazine and Theological Review," published in London—Having made known his views of the advantages resulting from a classical and well directed education, and speaking of its frequent misapplication among those who are not the called of the Lord to preach the "unsearchable riches of Christ," he thus proceeds.—

It is not from a desire to accuse that these remarks are made, much less is it with a design to discourage those worthy men, who, though they have not been favoured with a classical education, are by their patient perseverance and indefatigable labour, the bones and sinews of the denominations to which they belong—many of whom are contending with the difficulties of large families and small incomes; yet they beat about the villages near to their stations, to preach to their inhabitants the "glorious gospel of the blessed God," and try by all means in their power to win souls to Christ—Peace be with them;—a crown of glory is reserved for them, when the Chief Shepherd "shall appear the second time without sin unto salvation." They will shine in the kingdom of their Father, far brighter than some whose appearance and circumstances are much better to the human eye than their own, but who have not laboured for God and souls to the degree that they have. These men mourn their want of learning, and are grieved that they are destitute of that which might subserve the great cause in which they are engaged. It is those novices who, by confidence ill founded, and zeal wrongly directed, have made their way into the ministry, that we wish to reprove. These exclaim against academics, as though they were sinners above all other men, and against academics, as though they were criminal to enter into them. How much better would it be for them to be employed in reading the Bible, in praying to God, in looking well to their own souls, and to the ministry which they profess to have received of the Lord! It is miserable to hear men who can neither write nor speak half a dozen sentences correctly, cry out against the bad effects of a learned ministry. One thing is certain—it will never hurt them; safely entrenched in their own conceit, they may rest secure from such fatal consequences: but let them know, and consider it well—that had nobody loved learning and labour better than themselves, the Bible to them would have been a sealed book, locked up in an unknown tongue."

CHRISTIAN REPOSITORY.

FRIDAY, NOVEMBER 8.

The Synod of Pennsylvania, held their session in Lancaster last week—from whence we learn by letter that the meeting was interesting—the Lord having done great things within their bounds, in many parts—while some churches have remained in an unwatered, unproductive state for 30 years past—Are those churches, pastors and people mourning over the desolations of Zion, and earnestly crying, "Lord revive us?"

The Hamilton Baptist Missionary Society have established schools among the Oneida Indians.—Gov. Cass of Michigan, by instructions from the secretary at War, has appointed Rev. Isaac McCoy teacher for the Putawatimies, and Rev. Mr. Sears, teacher, for the Ottawas. These are Baptist missionaries among the Indians in Ohio.

It is reported that the Pope has issued a rescript, strongly enforcing the reading of the holy scriptures. We hope this may prove true. But it is more than we had dared to expect, that the power which had so long taken away the key of knowledge, should now voluntarily restore it. That power is surely wise enough to foresee that if the light of the *Bible* is suffered to arise upon the people, his own downfall will be hastened.

The national school society of England had 1720 schools under their direction in June last, containing upwards of 250,000 children.

Thursday, Dec. 5th, is appointed for thanksgiving in Massachusetts, and the 28th of November in Connecticut.

A public meeting has been held and adjourned in Washington, to consult on the subject of contributing in aid of the Greek cause.

The sickness at New Orleans is truly distressing. Letters state that between 7 and 800 had died between the 1st and 27th of September. On the 24th there were 60 cases reported. Of one vessel from N. York, only one of the crew, consisting of 16, survived

A letter from Georgetown, S. C. says, we have heard of more than 300 lives being lost in this neighbourhood and on North Island, by the gale.

The typhus fever has prevailed in Detroit, this autumn, and carried off many victims.

Thursday the 5th of December is appointed by the Governor as a day of Thanksgiving in Maine. [C Mirror.

SYNOD OF PLATTSBURG.

Met at Washington, (Pa.) Oct. 1st and continued in session till the evening of the 4th. The meeting was opened with a sermon by Rev. O. Jennings, the Moderator, from Hag. 1. 7, 8. Prayer meetings were held every morning in the Church, to plead for the effusion of the Spirit.

A committee was appointed to confer with a similar committee, if appointed, from the synod of Ohio, on the expediency & practicability of establishing a Theological seminary in the Western country, and report at next meeting of synod.

It was found that the practice of ministers visiting by two and two, the congregations in their vicinity, as recommended at the last meeting, had been attended with many and special benefits. The practice was again recommended by synod to the consideration of presbyteries.

This synod includes an extensive district of country, consisting of the western counties of Pennsylvania and Virginia, and the eastern counties of Ohio. It consists of nine presbyteries, in which are 97 ordained ministers. Yet some of the members recollect the time when this district was a howling wilderness. There are still "many destitute congregations, and extensive tracts of country which may be properly denominated missionary ground."

MISSION TO THE OTTAWAS.

On the week succeeding the meeting of the above synod, the missionary board appointed by them organized a missionary family at Plattsburgh. They are to form an establishment among the Ottawa Indians on the river Maumee in Ohio, and near the west end of lake Erie. The family is composed of Rev. S. Tait, temporary superintendent, his wife and son; Rev. Alvan Coe, assistant missionary, and his wife; Mr. Isaac Van Tassel and his wife; Mr. Isaac Barnes, his wife and six children; Mr. Leander Sacket, and his wife; Mr. M'Pherrin; Mr. William Porter; Miss Sabrina Stephens; and Miss Riggs; in all 21.

Rev. O. Jennings preached from Zeel. 4. 6, 7. The missionary family were consecrated to their work in prayer by Rev. E. P. Swift. Rev. F. Herron gave the charge to the preachers.—Nearly two days were spent in receiving donations, purchasing, packing &c. and on the evening of the 10th the instructions of the board were delivered in the church, accompanied with prayers and addresses. On the morning of the 11th they bade farewell to Pittsburgh, and commenced their journey. They proceeded by land to Painsville, Ohio; and thence in a vessel on Lake Erie.

DUTY OF MASONS.

As men we are called upon by the wants of the wretched, and the distresses of the unenlightened, to exercise the spirit of universal philanthropy.—As Masons, we have motives of an imperious kind to induce us to the exercise of benevolence towards the idolatrous nations of the earth. Where the Shaster and the Koran are revered, Masonry has an existence: But destitute of the Bible, that existence is miserable. Lodges in this situation, like a crew at sea, without a compass, move in the dark. The great light of Masonry not being there, the less lights are all suffering an eclipse.—Our brethren of consequence are left in obscurity and confusion, deserving of the pity of their more favored brethren. And shall not our pity be extended to them? From what they have heard of the Bible by Masonic tradition, they are comparatively prepared to receive it. *In this way divine Providence has prepared the world for its approaching glory. Let us follow the leading of Providence, and send the Bible to those unhappy members of our Fraternity.

* From a brother, who visited a number of Lodges in Turkey and in several kingdoms destitute of the Bible, this information is derived. He states, that although our brethren in these lands are destitute of the Bible, their work agrees with it; and hence infers, that if the holy oracles could be given to them in their own languages, they would be peculiarly welcome. As John the Baptist prepared the way for Christ, so Masonic Lodges, "dedicated to John," are preparing the way in Pagan and Mahometan countries for Christianity. And when the gospel shall be preached in all the world, and the Bible shall be given to all nations, there is reason to believe, that Masons will be among the first to credit the latter and embrace the former.

From the London Missionary Register.

INDIA—AGRA.
Extracts from the Journal of Abdool Messieh, on his return from Calcutta to Agra.

Having left Calcutta at the beginning of November, 1820, he writes, on the 2d of December at a village on the Ganges—

"I passed a Chemist's shop, where ten or twelve Mogues were sitting and smoking. On seeing me, they called and said, 'Sir, whence are you?' I answered, 'I am a native of Delhi.' They said, 'speak truth; your appearance and speech are not like a Hindostanee.' I said, 'That arises from my having associated much with the people of the West.' I answered, 'Ask not concerning my birth: my Father and Mother were of good extraction; but I have renounced my family, and forsaken Islam, and have now embraced Christianity.' They became angry, and said, 'Dishonourer of your House! why have you forsaken Islam, and become a Nazarene?' I said, 'Sirs, I say the truth—that in the Pentateuch, and Psalms, and Books of the Prophets I found no trace of your Prophet.—He without any authority, styles himself a Prophet, and has ruined a world of souls. All your scriptures are contrary to God and the Lord Jesus Christ; and he was so unwise, as knowingly, and with his eyes open, to cast himself into perdition.' The speaker said, 'God protect me from Satan: O thou, what word of the Prophet of Islam, have you found contrary to the Word of God?' I said, 'The following is a saying of your Prophet—'The world is a lie, and advantages arise from deceit.' He was much disconcerted, and said, 'My house is near.' I went with him to his house, and staid with him: he treated me very kindly: for three hours, we conversed on religion; and, were I to detail the whole, this book would not contain it. He at length observed, that, from what he had heard, a desire was created in his heart to forsake Islam; and if I had a copy of the Nagree Tract, in Persian, he begged I would give it him. I gave him a copy of the Nagree Tract, and of the Psalms in Persian, and took my leave."

OBITUARY.

DIED—On Monday last, in this Bore Thomas G. Cable, Cordwainer.